Gazette of the United States.

No. IX. From SATURDAY, MAY 9, to WEDNESDAY, MAY 13, 1789. PRICE SIX PENCE.

ORIGINAL COMMUNICATIONS.

THE TABLET.

NUMBER IX.

"The imagination of man is naturally sublime, delighted with whatever is remote and extraordinary, and running without controul into the most distant parts of space and time, in order to avoid the objects, which custom has rendered too familiar to it."

OF all the weaknesses, to which the human mind is incident, there is not a more extraordinary one, than that blind, implicit reverence, we are apt to feel for the characters, the maxims, and the institutions of antiquity. The love of novelty, strong as it is, does not overcome our propensity to this kind of admiration. There seems to be some unaccountable fascination, that holds the mind in subjection, and prevents the clear exercise of judgment, while the imagination is taking its flight into the regions of past ages. We are so captivated with the splendor and extent of conquests which *history* presents to our view; with the lustre and elevation of characters it displays; with the various and astonishing revolutions it records, that our reason is overwhelmed, and cannot exert that force, which it discovers on other occasions.

There is scarce a circumstance that looks like perfection, or even utility of cultivation, in which *ancient* can bear any comparison with *modern* times. It may not be unentertaining, to search for the cause of our veneration for antiquity, notwithstanding it appears to have no reasonable foundation. In forming our ideas of *some* of the ancient nations, whom we profess to admire, we compare them with *other* cotemporary ones; whom we have been accustomed to reprobate and despise. As most of our opinions, respecting virtue and vice; praise and blame, are comparative, we sometimes bestow an extravagance of applause, on a people vicious and depraved, merely because they are not so deeply sunk in depravity, as other people, with whom we compare them. This is one reason why encomiums are so lavishly heaped on characters and actions, which scarce deserve a place in our remembrance. Perhaps this admiration is heightened by the profuse compliments, that historians have paid to particular periods and nations, at the expense and disgrace of others. We feel no motive to discredit their relation of transactions, or to doubt the propriety of their opinions or conclusions. We are pleased with indulging respect and veneration, and that pleasure costs little or nothing. There is no competition to excite jealousy, or alarm avarice.

Another reason that may be assigned for our admiring the ancient republics in so high a degree, is, that the different periods of their existence are marked with a vast variety of tragical incidents. The human mind is delighted with whatever is marvellous. This is one of the earliest propensities, that discovers itself in our nature. Every man occasionally feels within himself a languor and listlessness of mind; from which, he takes a pleasure in being roused. He is apt to affix a favorable idea to almost any cause, which has diverted him, in those moments of heaviness and insipidity. This will generally be the case, unless the incident which enlivens his feelings, is attended with immediate or personal inconvenience. With what eagerness, do we read accounts of massacres, treasons, inundations and earthquakes: When these happen at a distance, we do not feel so much *pain* for the miserable fate of those, who are involved in the distress, as we do *pleasure*, at being roused and stimulated into a vigorous state of mind. No inference dishonorable to human nature can be drawn from this reasoning. It is one of the sources of gratification, which is always innocent and sometimes useful. The inconveniences it produces does not counterbalance the advantages. We should however be on our guard, in drawing conclusions relative to our own conduct. Causes, which excite admiration, have a most powerful influence, in seducing us into error of opinion. The reason of man loses its balance, while the mind is employed in the act of admiring. In this view of the matter, it would be proper, that youth should not be allowed an unrestrained liberty, in reading ancient history. They may acquire opinions and feelings as fallacious, as an unbounded indulgence in reading novels can produce.

These remarks are only introductory to a more extensive discussion of the subject, which shall hereafter appear. In the mean time, the reader will let his reflections supply the deficiency, which unavoidably happened from this partial and imperfect essay.

A SKETCH *of the* POLITICAL STATE *of* AMERICA.

NUMBER VII.

THE leading features of the Magna Charta of America, or that mutual compact which now unites her citizens, by one common bond, are strongly impressed with the genius and character of the people who formed it, and who will be subject to its future controul: FREEDOM, or the MAJESTY OF THE PEOPLE, is wrote in Capitals upon the face of the Plan, and its tenor and substance bespeaks a critical acquaintance with the rights of mankind in its compilers, with a sacred regard to the perpetuating those rights, unimpaired, to the latest posterity.

This beautiful compilation originated from the people, the only pure fountain and source of all lawful power—nor were they, when called to form it, under any duress of mind, or undue bias, but prompted to the execution by principles of patriotism, and with a view to reciprocal advantage, having the "*Salus Populi*" for the pole Star of their conduct.

Among the particular traits of the System above attended to, which claim our attention, may be placed the periodical elections of those, who are to administer it; as also the liberal principles upon which those elections are formed, which, while they ensure a remedy for a corrupt administration, serve also as a preventive against the disease they are calculated to cure, affording a constant check to the progress of ill-directed intentions, and improper actions—and have the further good influence of presenting future opportunities for the enjoyment of the honors of their country, to those who are found to deserve them, thereby constantly encouraging a virtuous emulation among the members of the society, which operates but faintly, if at all, in those governments, where the adventitious circumstances of birth, or fortune, give the only claim to eminence and preferment: Many more are the moral and political advantages which must be derived from this part of our excellent Constitution; but as detail is not here my object, I shall proceed to a view of some other general principles, which presage equal benefit: Among which, may be ranked those strong guards, against every kind of monopoly, or exclusive advantages to be granted to any class of citizens, in preference to another, arising from a good heart, great abilities, and superior merit, is acknowledged to be the only support of an American Aristocracy.

Freedom of speech, and debates, and an unrestrained use of the Press, will operate as powerful auxiliaries, in cherishing and supporting the future Liberties of the country, by their natural tendency to check and frustrate the ill designs of men in power, and who, though unrestrained by the admonitions of conscience, that faithful Monitor over all human actions, will dread the stigma of a contemning public.

That relief of the mind from religious thraldom, which has been productive of so many evils in other countries, and which is so completely guarded against in America, stands among the foremost of those great characteristics, which give her form of government a preference to any one extant: Here the infallibility of the Pope is with humility contradicted, while the magic power of his foot, thrils with but faint and feeble palpitations: Here the kind aid of the civil arm, is no longer exerted to destroy, by fire and sword, the bodies of men, in order to save their souls: Here without subscribing to thirty-nine articles, which thirty-nine times in a day are frequently broken, a person can be admitted to the privileges and honors of his country: It is here that true Religion presents her alluring and captivating charms in resplendent lustre: A recluse and monastic life, is no longer supposed to adorn the votaries of Christianity: But those actions, which are prompted by the most diffusive benevolence, are esteemed the most grateful incense to that Deity, who is benevolence and love.

In America, Religion waves her peaceful banners, courting, by her intrinsic merits, that obedience to her service, which any adventitious power has ever been found inadequate to effect.

AMERICANUS.

(To be continued.)

EXTRACT FROM "AMERICAN ESSAYS."

ON DUELLING.

A BRAVE and virtuous man, "dares do all that may become a man, who dares do more is none." A good citizen will ever respect his rulers, and revere the laws, and must therefore be averse to the committing any act unlawful, or unjust; he will bluss at the palpable injustice, and daring effrontery of the man, who in a civilized state shall assume the power of judging and determining in his own cause; he can not admit that the laws of honor, supercede those of reason, religion and nature; he can not conceive that any man has a right to determine at will that another has offended him, and insist that the supposed offender shall acknowledge what he knows, or believes to be false, or deliberately consent to be murdered, or become a murderer; he sensibly feels that his country, his amiable wife, and his innocent, promissing infants, are not beneath a gentleman's notice; and that he has no right to rob them of his services, kind offices, support and protection; he believes that in Heaven there is no exclusive privilege for gentlemen; and that he cannot plead the laws of *modern honor* before the sacred bar of unerring justice: But, O tempora! O mores! He feels too sensibly the force of cruel custom, and knows not how to avoid the guilt, without disgrace; a most impious custom has sanctified the crime, and made the apprehensions of unjust reproach more dreadful to the christian, *than damnation*: Such is the folly and depravity of this *Quixotish age*, that a man dares not be just to himself, his family, or his country, least he should incur the odium of being afraid to die, or to shed a little innocent blood; and though he should have slain an host of his country's foes in the field of battle, yet these shall not secure his fame in the opinion of the honorable fanatics, should he decline to stain his name with fashionable murder; as there might probably be some so base, and malignant, as to affect to believe, that the hero was more afraid of death, than of the crime; and the force of custom, and the fear of reproach, are now become so powerful and obligatory, that he must be more or less than man, who can avoid sacrificing every thing precious, estimable, sacred, and truly honorable, in compliance with the foolish fascinating phantom called *honor*: Yet *duelling* has sometimes only proved to be a *little* scheme, of *little* minds, to build a *little* fame; it is often a brazen shield, forged by desperate gamblers, and sharpers, to protect their tender names from truth's searching painful probe; and surely those, whose characters will stand the test of public inquisition, can never with reason and propriety, resort to this slender, doubtful, desperate support; it is therefore devoutly to be wished, that no *real* gentleman would be guilty of an act, that not only tarnishes his name, but renders it suspected of former taints, by confounding it with those who have no other means to support their pretensions to a decent character, or continue their ruinous connexions with gentlemen; and who, but for this infamous tenure, would be expelled all reputable society, but are now admitted into all companies, who by the laws of honor are obliged to be civil to those impudent, intruding harpies, or to fight them; and thus are the young, unsuspecting, and unwary, often *honorably* eased of their fortunes.

As *duelling* therefore, has evidently no other tendency, but to prove rashness, folly, or guilt, it is certainly a mode of decision, that should be held in the most sovereign contempt, by every intrinsic gentleman: Suppose a desperate gamester should offer to stake a sum equal to a gentleman's whole fortune on the throw of a die, would he not be condemned as a madman, or a fool, who should listen to such a proposal? But should the gamester choose to put the gentleman's more important life, at an equal, or perhaps greater hazard, the *laws of honor* have decreed, that he shall die a *fool*, or survive a *felon*. Such is the precarious tenure of our lives at this day, that if any man is tired of life, and chooses me for his butcher, or if he takes a fancy to cut my throat, or blow my brains out, he sends me a polite card to meet him at a particular time and place; I am bound *in honor* to attend, and death closes the tragi-comi-farcical scene.

And can we, in our sober senses, be drawn into this disgraceful and destructive vortex, in pursuit of an empty bubble, swelling only with the sound of honor? Can *the soldier* pluck the dear bought laurels from his brow, and transplant them on a dunghill? Can he descend from the hero to the murderer? Can he stain his glory with his brother's blood? Or, can he stoop to die, like bullies, gamblers, madmen, boys and fools? Can a man of sense, cool, temperate, and dispassionate, resolve against nature, reason and conviction, to close a life of uniform virtue, with a crime? Can he approach Death in the mask of an hypocrite, and with affected composure, strive to hide a bleeding heart? Can the tender father, and fond husband, deliberately draw the cruel dagger, to give the fatal stab to the future peace of his innocent family? Can the *Patriot* rob his country of an use-

ful prop? Can he dare to cancel the moſt ſacred ties of ſociety, and audaciouſly trample on the Laws of *God*, and his Country? Can *any man* impiouſly preſume to ruſh unbidden into the preſence of an offended *God*, by a voluntary act, in conſcious violation of Laws, human and divine? It muſt be ſo——It is the epidemic madneſs of the age, which no Laws, wiſdom, or power, but that of a *Pruſſian Monarch*, have yet been able radically to cure. E. C.

FROM THE SAME.

THE LONDON CIT.

LONDON is the world in miniature! thrice happy *Cockneigh!* who can'ſt ſafely ſee thoſe horrid monſters, which erſt prowled the dreary deſerts of remoteſt regions, led captive to thy *Tower;* there, thou may'ſt approach, fearleſs of their dire fangs, and dreadful rage, and equally ſecure from the more baneful influence of thoſe barbarous climes, which them engendered: There, dry-ſhod, thou may'ſt ſee trophies of bloody fields, and all the glittering implements of war, in brilliant order ranged: There, thou can'ſt view a *Crown*, decked with the richeſt ſpoils of diſtant ſhores:—Thou too once more can'ſt boaſt a *native King;* but here deſcription fails: Crimes loſe their color when applied to Kings: *A King can do no wrong:* MURDER IS ROYAL SPORT: *Great GEORGE the Third!* (a) let the ghoſts of murdered (b) *Millions*, whoſe putrid carcaſes have ſtained pure Ganges' ſacred ſtream; or fed the Vultures, on the deſert plains of the once fertile *Aſia*, ſpeak to thy *feeling* mind, *paternal praiſe*: Let RAVAGED AMERICA preſerve her monumental bones, *ſacred to Thee, and Kings:* Let the loſs of an immenſe Empire, and the price of Kingdoms laviſhed *in vain*, to obtain a Pepper-Corn, proclaim *thy wiſdom:* Let the brave and virtuous ſurviving ſons of victorious, independent America, declare *thy Power*.

Stupendous London! where brutes are taught to act like men, and men like brutes; where the *learned Pig* (c) gives wholeſome leſſons to the *unlettered Lord;* and the ſtaunch Dog (d) upbraids the baſhful Soldier; and ſhews the ſtall-fed, pamper'd *Cit*, how hardly earned, and dearly bought, the bread and laurels of the brave.

Thou too, bleſt Cockneigh! haſt a magazine of wonders ycleped *Muſeum!* There thou may'ſt ſee the harmleſs native coats of beaſts, and birds, and quondam, noxious, frightful, creeping things, of multifarious kinds! rare inſects too! foſſils, and other ſtrange, and curious things! and thou exulting, can'ſt behold, towering o'er thy lofty ſpires, the "*cloud-capt*" Dome of thy St. Paul's, as Rome her great St. Peter's: Thy pretty modern Obeliſks peep forth—humble epitomes of the aſpiring pyramids of Egypt! And thou can'ſt boaſt, at thy Vauxhall, of thy little, curious, gently-murmuring, glittering, *tin* Caſcade; ſweet, modeſt emblem, of the roaring, thundering, deafning, cataracts of *Niagara*, in the ſavage wilds of America; theſe allay thy temperate thirſt, and thus, without toil, or peril, doſt thou poſſeſs all that the world affords of rich and rare—pleaſed with the flattering, fond idea, that thy Mother's lap contains them all.

NOTES.

(a) This piece was written ſome time before His Britannic Majeſty's Phyſicians declared him inſane; but years after the Americans thought him ſo.

(b) Three millions of poor innocent people were ſaid to be ſtarved to death in the kingdom of Bengal, by the monopoly of Rice, contrived by the ſervants of the Eaſt-India company, for the purpoſe of gain: Their bodies ſtopped the great river Ganges; and others were ſtrewed over the fields and roads of their native country: And yet, at ſuch a time of horror and diſtreſs, if the farmers failed to bring in their taxes to the Company, they were taken without any form of trial, tied faſt round the middle, and ſuſpended from a hook in a poſt—the circulation being thereby totally ſtopped from all communication with the lower parts of the body, in the courſe of a few days they rotted off in that climate, while the remainder of the body ſtill retained life!

(c) At ſome of the Theatres in London, a Hog, called the learned Pig, is introduced on the ſtage, and required to ſpell any polyſyllable propoſed by any one of the company—the letters of the alphabet are written in capitals on ſeperate pieces of paper, and thrown promiſcuouſly on the ſtage—from theſe the Hog picks out the letters that compoſe the word, in regular order, and carries them in his mouth, one by one, to his maſter.

(d) Dogs are introduced to ſtorm a fort—they are dreſſed in a military uniform, and ſcale the walls through a very hot fire.

FROM THE SAME.

THE FEDERAL SHIP

Is now ready for ſea, let us therefore proceed on our voyage without further delay, and with the help of able navigators we may expect ere long, to eſtabliſh a due confidence at home and abroad, and to reap the rich fruits of an extenſive commerce and credit: If we ſhould want to borrow, there will not be wanting thoſe who will lend, when there is a fair proſpect of being repaid.

And as it is impoſſible to aſcertain, before our ſhip is afloat, whether ſhe will ſail exactly upon an even keel, it is palpably abſurd to keep her longer in dock, through fear that ſhe may poſſibly have a liſt to port, or ſtarboard. We have, alas! loſt many of our beſt and ableſt hands, who for want of employ at home, are gone into foreign ſervice: The French and Engliſh exult in the acquiſition, and as it ſtrengthens them, and weakens us, the policy of nations cannot point out two ſtronger motives to give them all poſſible encouragement: There are many more who will ſoon be obliged to follow them, urged by the ſame diſtreſſes, unleſs we can ſpeedily find employment for them: This may be conſidered not only a great, but an irreparable loſs, as they are ſuch men, as cannot be replaced. Let us therefore ſeriouſly reflect, *before it be too late*, that though our Ship may not be quite ſo perfect as ſhe might poſſibly have been conſtructed, yet there appears no defects, but what may be mended on the voyage; but by keeping her too long out of employ, we may become ſo exhauſted, and impoveriſhed, that we may at laſt find ourſelves unable to fit her out, and ſhall then be driven to the hard neceſſity either to CHARTER her, or let her periſh by the walls.

TACITUS ſays: *Nihil in diſcordiis civilibus feſtinatione tutius, ubi facto magis quam conſulto opus eſſet.*" And again: *Nullus cunctationi locus eſt in eo conſilio, quod non poteſt laudari niſi peractum.*" "*Nec cuntatione opus, ubi perniciosior ſit quies, quam temeritas.*" E. C.

[*The following cannot require an apology for its re-publication.*]

To THE PRESIDENT *of the* UNITED STATES.

OFT times, when rapture ſwells the heart,
Expreſſive ſilence can impart
More full the joy ſublime:
Thus WASHINGTON, my wond'ring mind,
In every grateful ardor jo in'd,
Tho' words were out of time.

The muſe of ******'s peaceful ſhade,
Gave way to all the gay parade
For tranſports of her own;
She felt the tear of pleaſure flow,
And gratitude's delightful glow
Was to her boſom known.

Triumphal arches—gratulating ſong,
And ſhouts of welcome from the mixed throng,
Thy laurels cannot raiſe.
We praiſe ourſelves; exalt our name,
And in the ſcroll of time, we claim
An int'reſt in thy bays.

But 'erſt on *Hudſon's* whit'ned plain,
Where the blue miſts enſhroud the ſlain,
And Hero's ſpirits came;
Anxious to ſeal thy future fate,
Each on his cloud, in awful ſtate,
Pronounc'd thee good as well as great,
And fill'd thy cup of fame.

While we the favorites of Heaven,
To whom theſe weſtern climes are given,
And halcyon days await,
May bleſs ourſelves, and bleſs our race,
That God by his peculiar grace
Choſe thee to rule the ſtate.

Fame as ſhe flies, her trump ſhall ſound,
To all the admiring nations round,
And millions yet unborn,
Will read the hiſtory of this day,
And as they read will pauſe—and ſay
HERE NATURE TOOK A TURN.

For in the annals of mankind,
Who ever ſaw a compact bind
An empire's utmoſt bound;
Who ever ſaw ambition ſtand,
Whithout the power to raiſe her hand,
While ONE the people crown'd.

New-Jerſey, May 1789.

PROCEEDINGS of CONGRESS.

In the HOUSE *of* REPRESENTATIVES *of the* UNITED STATES.

SATURDAY, MAY 9, 1789.

The bill regulating the *collection* of the impoſt, was read a ſecond time.

The Houſe then went into a Committee on the bill, for laying certain duties on goods, wares, and merchandiſe.

Mr. TUCKER propoſed a reduction upon diſtilled ſpirits Jamaica proof, introductory to a general deduction from the ſums annexed to the ſpecified articles in the bill—This was ſupported with great ſpirit by ſeveral Speakers—High duties, it was contended would operate unequally and oppreſſively—would produce ſmuggling and defeat the views of Government by leſſening the revenue—they would contravene the ideas and expectations formed by the people, under the adminiſtration of the new conſtitution—upon the danger and diſagreeable conſequences of ſmuggling much was urged—that it would be extremely, difficult if not impoſſible to prevent it to a very great degree, as muſt be obvious to thoſe who contemplated our local conveniences for it—that to calculate upon the virtue, and patriotiſm of individuals, when powerful temptations were preſented to diſregard both, would be found fallacious.—Moderate duties leſſened the inducements to fraud, would make ſmuggling infamous, and make the collection leſs expenſive, and ſupercede the neceſſity of an unpopular, and rigorous ſyſtem.

In ſupport of the duties as they *now* ſtand, it was equally well obſerved, that the ſyſtem having had three different diſcuſſions, it ſhould ſeem as if nothing eſſentially new or important could be offered upon the ſubject.

That the duties propoſed had been the reſult of much inveſtigation of the ſubject—that it was hardly probable that a change of ſentiments could take place.—The duties it was allowed were high in ſome inſtances, compared to what had been paid by ſome of the States, but not ſo high as had been collected in others, and were in no proportion to thoſe collected in other countries—that it was merely matter of opinion whether duties were high or low—that high duties on ſome articles were eaſier collected, than low upon others—that it was conſonant to the ideas and wiſhes of the people—that luxuries ſhould be taxed high—that notwithſtanding it was ſo earneſtly contended to reduce the impoſt in general, it would be found that the amount to be produced upon the ſyſtem now under conſideration, it was to be apprehended would prove inſufficient for the public exigencies.

The queſtion being put on the propoſition of Mr. TUCKER, it was negatived.——26 to 19.

MONDAY, MAY 11, 1789.

A meſſage from the Senate, purporting that they had appointed a committee to join with ſuch committee as the Houſe may appoint, to confer upon the ſubject of a title which it may be proper to give to the Preſident of the United States was read—

Upon which Mr. PARKER moved, that a reſolution ſhould be adopted to this effect—That the Houſe, could not concur with the Senate, having already decided upon the ſubject unanimouſly.

Mr. PAGE ſupported the motion—he was fully of opinion, that by the Conſtitution the Houſe had neither a right to ſuggeſt or propoſe any thing upon the ſubject: He conſidered it as anti-republican, and apprehended great evils would reſult from the meaſure, ſhould Congreſs take any ſteps in it: He conceived that the real honor and dignity of the government, did not conſiſt in, or depend upon titles, and that he had had his feelings hurt, when he heard gentlemen addreſs the members of that Houſe by the ſtile of "The Hon. Member:" He thought that the Houſe had already fully and explicitly declared its ſentiments, in the report of a former committee, and was ſorry to have the ſubject again introduced.

Mr. TUCKER was in ſentiment with Mr. PAGE, but obſerved further, That he had always been oppoſed to the appointment of any committee in the firſt of the buſineſs—and was equally averſe from taking it up now: The Conſtitution was expreſsly againſt giving any titles whatever: The introduction of them would bring us back to monarchy, and would juſtify what had been ſaid upon the Conſtitution by its enemies.—What could be the deſign of the Senate? Did General Waſhington wiſh for a title? Did he fight for this? by no means.—Real dignity conſiſts not in theſe diſtinctions: Titles bring equipage, etiquette, parade, &c. to ſupport theſe, liberty muſt be ſacrificed: And from ſuſtainig the character of independent freemen, we ſhall degenerate into ſervility—we ſhall no longer be men—we ſhall depreciate into apes—a baſeneſs of imitation. Mr. Tucker concluded, by wiſhing the ſubject might be diſmiſſed.

Mr. TRUMBULL moved for a committee, to enquire into the difference which appeared in the votes of the two Houſes, upon the report of the joint committee upon this ſubject, as now held out in the meſſage from the Senate.

Mr. BURKE was oppoſed to any further proceedings in the buſineſs, except it was to expreſs their entire diſapprobation—and to that purpoſe he propoſed a reſolution againſt the introduction of any title, more eſpecially all imitations of European ſtiles, or titles, whether given to Emperors, Kings, Princes or any other dignitaries whatever.

Mr. MADISON was in opinion with gentlemen oppoſed to a title—he was not however, for ſummary proceedings with the meſſage of the Senate: he urged the propriety of a decent and reſpectful attention to it upon a variety of principles and then obſerved—that he could not ſee the uſe or advantage of adopting titles, that it was evident that they did dot confer power or influence—many of the pooreſt and moſt inſignificant States had aſſumed the moſt pompous and high ſounding titles—what greater or more lofty title could be aſſumed, than that of "High Mightineſſes"—a ſtile almoſt bordering upon impiety—what real advantages had been derived from it? Had even ſanctioned the idea? Titles he conſidered as unconſtitutional and contrary to the general ſentiment of the people.—Should it be determined to adopt them, we muſt either *borrow* or *create old ones* we ſhould find inapplicable, and they would be conſidered as ſervile imitations, and *new ones*, he feared, would be abſurd and ridiculous.—The true dignity of a republican government, he conſidered as independent of titles—he hoped that gentlemen would not diſcover ſo much warmth upon the occaſion—had no doubt but the ſame unanimity would now be ſhown as before upon this queſtion, and he was therefore in favor of a committee of conference.

Mr. WHITE was oppoſed to the appointment of a committee of conference, and ſuppoſed the beſt to put a period to any further diſcuſſion, by informing the Senate, that the Houſe had already determined the queſtion; by unanimouſly adopting the report of the joint committee upon this ſubject.

Mr. SHERMAN ſuppoſed there would be an impropriety in appointing a committee, unleſs the Houſe ſhould firſt reſcind their former vote—he thought that to make the journals appear conſiſtent, this was a previous queſtion.

Mr. JACKSON obſerved, that although he was as much oppoſed to titles and diſtinctions as any gentleman whatever; he thought however, that there was a propriety in appointing a committee of conference, that the reſult being known, might prevent the publication of ridiculous and abſurd contradictions and titles in the news-papers, which had a tendency to bring the government into contempt.

Mr. MADISON thought that Mr. SHERMAN's ideas were not juſt: he ſuppoſed that a committee might be appointed with as much propriety in the preſent caſe as in any other, and aſſigned a variety of reaſons to prove that the ſubject was open to diſcuſſion, and that every dictate of policy and ſound judgment, pointed out the expediency of paying all poſſible reſpect and attention to the communications of the Senate.

Mr. SENEY expreſſed his mind fully in oppoſition to a committee, as he conſidered the meaſure fruitleſs, and occaſioned a loſs of time—wiſhed that Mr. PARKER's motion might be adopted, and an end put to the buſineſs.

Mr. CLYMER was oppoſed to the conferring of titles, obſerved, that the moſt impotent nations aſſumed the moſt pompous addreſſes—that they were not indicative of power and influence was evident from facts, for when the Kings of England, had only the title of HIGHNESS, their perogative was much greater than it had been ſince under that of Moſt Sacred Majeſty.—He differed however, from gentlemen, who ſuppoſed that the people were averſe from diſtinctions. It was evident he ſaid from a variety of facts, that they had a powerful predilection for them, and this propenſity he thought ſhould be counteracted and checked

Mr. PAGE obſerved, that titles naturally led to honors and diſtinctions not founded always on merit, till in time the Supreme Executive comes to be conſidered as the fountain of honor. Inducing a train of conſequences derogatory to the dignity of a freeman.

Mr. LEE moved that the previous queſtion ſhould be taken in words to the following effect? Whether the Houſe would now proceed to conſider the ſubject of the meſſage from the Senate, —this paſſed in the affirmative.

A variety of motions were then introduced—and the one from Mr. TRUMBULL, was adopted to the following effect. That a committee be appointed to confer with the committee of the Senate, upon the difference which appears in the votes of the two Houſes, upon the evidence in report of the joint committee, upon the queſtion reſpecting titles the vote of the Senate; appointing a committee to take up the ſame ſubject upon quite oppoſite principles.

This motion being adopted, Mr. MADISON, Mr. TRUMBULL, Mr. PAGE, Mr. SHERMAN, and Mr. BENSON, were appointed.

A meſſage from the Senate was then read, informing the Houſe, that they had appointed a committee conſiſting of Mr. FEW, Mr. MACKLAY, and Mr. STRONG, to join with a committee of the Houſe, for the purpoſe of viewing the apartments in the city-hall, and to determine how they ſhould be appropriated—Mr. SCOTT, Mr. WHITE, and Mr. STURGIS, were appointed.

The Houſe then reſolved itſelf into a committee of the whole, when the impoſt bill was taken up.—Mr. GERRY propoſed, that ſix cents on molaſſes ſhould be ſtruck out, and *two* inſerted—This produced a debate, in which Mr. AMES, and Mr. MADISON, were the principal ſpeakers, but the Houſe adjourned without coming to a vote upon the propoſition.

TUESDAY, MAY 19.

A petition from JEDIDIAH MORSE, author of the *American Geography*, praying the interpoſition of government to ſecure to him his property in that publication; alſo, that the law may extend to the prevention of curtailing, epitomizing, or altering that work, or the maps that it contains, to the injury of the author and compiler.

A petition from ſome of the inhabitants of New-Jerſey, in oppoſition to a former petition upon the ſubject of the election of that States' national Repreſentatives, was read.

Committee of elections reported a number of papers (titles and references to which were read) as admiſſible evidence in the caſe of the Hon. WILLIAM SMITH, member from South Carolina.

The Houſe then took up the Order of the Day, and proceeded to the choice of a *Serjeant at Arms*. The petitions and accompanying certificates from the ſeveral candidates were then read—and the ballots being collected, it was found that Mr. —WHEATON, was choſen.

The report of the committee appointed to confer with a committee of the Senate, reſpecting the diſpoſal of the public papers in the office of the late Continental Secretary was read, by which it appeared, that thoſe papers were removed from the late office, and were now depoſited in a room in the City Hall: The committee alſo reported, that Congreſs would probably think proper, from the nature and importance of thoſe papers, to make ſome arangement reſpecting them, accepted.

In Committee of the whole.

The Impoſt Bill was taken up, and the debate upon the duty of 6 cents on molaſſes was reſumed.

Speeches upon this occaſion, were ſimilar to thoſe which had been made upon the previous diſcuſſion of the ſubject: Many of the former ideas in favour of a reduction of the duty, were amplified, and the ſubſtitution of an Exciſe on Rum and other ſpirits diſtilled in the country, was contended for—on the ſide of the queſtion the ſpeakers were Mr. AMES, Mr. GERRY and Mr. GOODHUE—their obſervations were cloſed by a propoſition, to ſtrike out ſix cents and leave a blank for the ſum to be annexed—The ſpeakers on the other ſide were Mr. MADISON, Mr. FITZSIMONS and Mr. SHERMAN—This part of the queſtion had equal juſtice done to it, and the vote on the above propoſition being taken, it paſſed in the affirmative.

It was then moved that the blank ſhould be filled with five cents, this after ſome further debate paſſed in the affirmative, by a vote of 25 to 23.

A meſſage from the Senate, was at this ſtage of the buſineſs announced, when the committee roſe—The purport of this meſſage was, that the Senate concurred with the Houſe in the appointment of a committee, to confer with the committee of the Senate upon the diſagreeing votes of the two Houſes on the report of the joint committee, upon the ſubject of titles proper to be annexed to the Preſident and Vice-Preſident—The Speaker having again left the chair.—The Houſe in committee of the whole continued the conſideration of the impoſt bill, when the ſeveral articles from molaſſes to teas incluſive, were read and accepted in committee in the bill.—Hyſon tea was ſubſtituted in lieu of "ſuperior green tea." Adjourned.

PHILADELPAIA, MAY 8.

Extract of a letter from New-York, May 3.

"I was extremely anxious to arrive here, in order to be preſent at the meeting of the Preſident and the two Houſes. That event, however, did not take place till Thurſday laſt, when THE PRESIDENT was qualified in the open gallery of the Congreſs Houſe, in the ſight of many thouſand people. The ſcene was ſolemn and awful, beyond deſcription. It would ſeem extraordinary, that the adminiſtration of an oath, a ceremony ſo very common and familiar, ſhould, in ſo great a degree, excite the public curioſity. But the circumſtances of his election—the impreſſion of his paſt ſervices—the concourſe of ſpectators—the devout fervency with which he repeated the oath—and the reverential manner in which he bowed down and kiſſed the ſacred volume—all theſe conſpired to render it one of the moſt auguſt and intereſting ſpectacle ever exhibited on this globe. It ſeemed, from the number of witneſſes, to be a ſolemn appeal to Heaven and earth at once. Upon the ſubject of this great and good Man, I may, perhaps, be an enthuſiaſt; but I confeſs, that I was under an awful and religious perſuaſion, that the gracious Ruler of the univerſe was looking down at that moment with peculiar complacency on an act, which to a part of his creatures was ſo very important. Under this impreſſion, when the Chancellor pronounced, in a very feeling manner, "Long live GEORGE WASHINGTON," my ſenſibility was wound up to ſuch a pitch, that I could do no more than wave my hat with the reſt, without the power of joining in the repeated acclamations which rent the air."

NEW-YORK, MAY 13.

Laſt Saturday the MAYOR and Members of the Corporation of this City, attended by the proper Officers, waited on THE PRESIDENT of the UNITED STATES, and preſented the following ADDRESS:

To the PRESIDENT of the UNITED STATES.

SIR,

The Mayor, Aldermen and Commonalty of the City of New-York, beg leave to offer you our moſt reſpectful and affectionate congratulations on your ſafe arrival in this Metropolis, and at the ſame time, to expreſs the general joy of our fellow citizens, of every order, on this auſpicious event.

In thus preſenting ourſelves before you, we experience all the emotions which naturally ariſe from a high veneration for your character—an exalted ſenſe of your ſervices—and a perfect conviction that a truſt, the moſt momentous which could be conferred by a free people, has been committed to a citizen, who has given unequivocal proofs of his poſſeſſing all the good and great qualities, requiſite to its ſucceſsful diſcharge.

With peculiar pleaſure, Sir, we recall to mind that illuſtrious diſplay of wiſdom, virtue, and valor, which diſtinguiſhed your military command. With equal pleaſure we recollect the exemplary moderation which marked your retreat from the head of a victorious army to the ſhade of private life. Permit us to add that we contemplate with pious gratitude that unparalelled coincidence of circumſtances which has conſtrained you, by motives that patriotiſm could not reſiſt, to re-engage in the arduous duties of a public ſtation.

Long in the habit of revering you as the father of our country, we rejoice at the happineſs of being once more placed under your protection; we conſider the unanimity which prevailed in your appointment, as a preſage that our national government will be firmly eſtabliſhed in the hearts of all the people, and receive their united and zealous ſupport; and we are fully perſuaded that under the divine favor, its operation will be productive of the moſt extenſive benefits and bleſſings, and render the union reſpectable in peace, as under your auſpices, it was triumphant in war.

To our moſt fervent wiſhes for your perſonal happineſs, and for the ſucceſs of your adminiſtration, we ſhould not do juſtice to the ſentiments of our fellow-citizens, if we did not add the ſtrongeſt aſſurances of their inviolable attachment to you, and of their earneſt diſpoſition to render you all the ſupport which can flow from the moſt cordial reſpect, gratitude and confidence.

Signed in behalf of the Corporation,
JAMES DUANE, Mayor.

May 9, 1789.

To which the Preſident was pleaſed to make the following anſwer.

To the Mayor, Aldermen and Commonalty of the City of New-York.

GENTLEMEN,

The affectionate addreſs preſented by the Magiſtrates, and the general joy teſtified by the citizens of New-York, on my arrival in this metropolis, have filled my mind with the mingled emotions of gratitude and ſatisfaction.

In accepting the momentous truſt, which has been ſpontaneouſly committed to me by a free people, it was not enough to have felt a conſciouſneſs of having acted in conformity to the dictates of patriotiſm; it was not enough to have known that I met the wiſhes of my fellow-citizens; but it ſeemed that theſe farther pledges were wanting to overcome the diffidence I had in my own abilities, and the reluctance I experienced at engaging in ſuch new and arduous affairs.

Unelated by your too favorable appreciation of my paſt ſervices, I can only pour forth the effuſions of a grateful heart to Heaven, if I have been made in any degree an inſtrument of good to my country. And, although I am far from claiming any merit for retiring in the manner I did, from a military command, to the ſhade of private life; yet I am pleaſed to find that your candour has done juſtice to the principles by which I have been actuated on the preſent occaſion. No circumſtance, in my conception, can be more conſolatory to a public man, eſpecially to one truly ſenſible that the pureſt intentions cannot always preſerve him from error, than a knowledge that his countrymen are diſpoſed to conſider the motives for his conduct with that liberality, which is reciprocally neceſſary for all who are ſubject to the frailties of human nature.

In this place I cannot avoid expreſſing an anxious apprehenſion, that the partiality of my countrymen in my favor has induced them to expect too much from the exertions of an individual. It is from their co-operation alone, I derive all my expectations of ſucceſs.—Indeed, the unanimity which has prevailed in ſome inſtances, is a happy preſage that our national government will be firmly eſtabliſhed in the hearts of the people, and receive their united and zealous ſupport.—From the accommodating ſpirit which has been diſplayed in reſpect to the conſtitution, I anticipate that the government will, in its operation, be productive of the moſt extenſive utility, by rendering the Union as reſpectable in peace as it was triumphant in war.

I feel a juſt ſenſe of your fervent wiſhes for my perſonal happineſs and the ſucceſs of my adminiſtration. I pray you, gentlemen, to accept in return, my cordial thanks for theſe demonſtrations of your affection, as well as for the aſſurances you have given of the attachment of our fellow-citizens.

GEORGE WASHINGTON.

Extract of a letter from Madras, Sept. 10, 1788.

"The Engliſh it is ſaid are at War with ſome of TIPPO SAIB's family; but the people here are in ſuch perfect ſlavery and ſubjection, that no particular information can be obtained. I ſaw large quantities of military ſtores and troops embarked from this place, with the utmoſt diſpatch.

"Three large ſhips, filled with troops, ſailed five days paſt; but nothing has tranſpired ſince."

Extracts of letters from Boſton—April 29, 1789.

"Yeſterday there was a conſiderable ſeizure of Goods, *run* in from Philadelphia, Silks, Calicoes, &c. in bread-caſks; as alſo a quantity of Sugars, for ſhort entry.

"There will be great vigilance to detect ſmuggling, when the Federal acts are in force—you may depend on it."

MAY 7, 1789.

"We have juſt received from New-York, the Speech of our POLITICAL FATHER, to both Houſes of Congreſs. It contains ſentiments, which warm every heart, and animate every ſerious mind.

"I read it to a circle of friends, but could not avoid involuntary pauſes, nor ſuppreſs the riſing tear, with aſpirations to Heaven for the author.

"There is but one ſentiment reſpecting it here——UNIVERSAL APPLAUSE.

"To the virtuous, which always includes the ſentimental part of the community, it cauſes ſenſations too pleaſurable and ſtrong, to be tranſcribed from the heart—as it ſeems to inſure a bleſſing upon the government, and felicity to our country, agreeably to the words of inſpiration, "*when the righteous are in authority, the people rejoice.*

"May every legiſlator, and every officer in the United States, imitate the ſublime example before them, and our Nation will ſoon riſe to glory."

Yeſterday the Company at THE PRESIDENT's was highly reſpectable, and much more numerous than uſual.

We hear the State of Connecticut are about preſenting every Member of the New Congreſs, with cloth ſufficient for a ſuit of cloaths; and that it is to be manufactured in that State, and of one colour.

In His Britannic Majeſty's Packet, Tankerville, came paſſenger FRANCIS VAN BERKEL, Eſq. Reſident from their High Mightineſſes the States General of the United Netherlands, to the United States; and Mrs. CHURCH, daughter of the Hon. Philip Scuyler.

THEATRE.

On Monday evening, THE PRESIDENT of the United States, His Excellency the Vice-Preſident, His Excellency the Governor, His Excellency the Count De Mouſtier, and ſeveral other foreigners and natives of diſtinction, honored the Theatre with their preſence. There was a moſt crouded houſe, and the ladies who were numerous made a moſt brilliant appearance. The judicious choice of performances for the evening, and the proper aſſignment of the parts to ſuitable characters, rendered the exhibition in a high degree entertaining.

On the 28th ult. died, at Pittſburgh, in Pennſylvania, THOMAS HUTCHINS Eſq. Geographer-General to the United States; a gentleman, whoſe abilities, aud. modeſt deportment through life, gained him the applauſe and eſteem of all who were acquainted with him.

Mr. FENNO,

AN American Citizen wiſhes to know, from your Correſpondent, whoſe remark is publiſhed in your paper of the 9th inſt. what Officer under the American Government, in the Diplomatic, or other line, is entitled to the ſtyle or title of Excellency. He has read the Conſtitution with attention—has been a ſtrenuous ſupporter of it—but the part alluded to by your Correſpondent has eſcaped his notice.

12th May, 1789.

☞ *SUBSCRIPTIONS for the "COURIER DE BOSTON," a new weekly paper, publiſhed at Boſton in the French Language, are received at No. 9, Maiden Lane.* [The utility of a paper in this almoſt univerſal language need not be hinted to thoſe, who wiſh to acquire the French tongue.]

ERRATUM.

In "The Tablet," *2d line, of 2d paragraph, for* "cultivatiou," *read* civilization.

THE PRESIDENT's HOUSEHOLD.

WHEREAS, all Servants and others, employed to procure proviſions, or ſupplies, for the Houſehold of THE PRESIDENT of the UNITED STATES, will be furniſhed with monies for thoſe purpoſes. *Notice is therefore given*, That no accounts, for the payment of which the Public might be conſidered as reſponſible, are to be opened with any of them.

SAMUEL FRAUNCES, *Steward of the Houſehold.*

MAY 4th, 1789.

ARRIVALS.

At the Port of New-York.

Saturday,	Ship Eagle, Colquhain, Glaſgow,	10 days.
	Brig Induſtry, Atwater, New-Providence.	33 days.
Sunday,	Packet Tankerville, Bell, Falmouth and Halifax	56 days.
	Ship Briſtol, Adamſon, Briſtol,	49 days.
Monday,	Sloop Mary and Eſther, Webb, Charleſton,	8 days.
Tueſday,	Sloop Hancock, Brown, Rhode-Iſland,	2 days.
	Sloop Rambler, Peterſon, Ditto,	2 days.
	Sloop Lucianna, Fipes, Charleſton,	6 days.
	Sloop Two Friends, Hopkins, Edenton,	9 days.

[*For the Tablet, No. IX, see 1st. column, of the 1st page.*]

From the COLUMBIAN MAGAZINE.

An Enquiry into the conſiſtency of OATHS *with Reaſon and Chriſtianity.*

IN diſcuſſing this queſtion, I ſhall firſt mention the objections to oaths, which are founded in reaſon; and, ſecondly, the objections to them which are derived from the precepts and ſpirit of the Chriſtian religion.

1. Oaths produce an idea in the minds of men, that there are *two* kinds or degrees of truth; the one intended for common, and the other for ſolemn occaſions. Now, this idea is directly calculated to beget a want of reverence for the ſuppoſed *inferior* kind of truth; hence men are led to trifle with it in the common affairs of human life. I grant that ſome men will tell the truth, when urged to it by the ſolemn formalities of an oath, who would not otherwiſe do it: But this proves the great miſchief of oaths in ſociety; for as theſe men are called upon to ſpeak the truth 999 *times* in common life, to *once* they are called upon to *ſwear* to it, we have exactly 999 falſehoods to *one* truth told by them. How extenſive, then, muſt be the miſchief of this great diſproportion between truth and falſehood; in all the affairs of human life! It is wrong to do any thing that ſhall create an idea of two kinds of truth. There is a ſcale of falſehoods; but truth has no degrees or ſub-diviſions. Like its divine author, it is an eternal unchangeable UNIT.

2. The practice of ſwearing according to human laws, appears to be the cauſe of all the profane ſwearing, which is ſo univerſal among all ranks of people; for if there are two modes of ſpeaking the truth, it is natural for men to prefer that mode which the laws of our country have entitled to the firſt degree of credibility: hence men ſwear, when they wiſh to be believed, in common converſation.

3. Oaths have been multiplied upon ſo many trifling occaſions that they have ceaſed, in a great degree, to operate with any force upon the moſt ſolemn occaſions: hence the univerſal prevalence of *perjury* in courts, armies and cuſtom-houſes, all over the world. This fact is ſo notorious in Jamaica, that a law has lately been paſſed in that iſland, which requires a bond of £. 200, inſtead of an oath, from every Captain that enters his veſſel in the cuſtom houſe, as a ſecurity for his veracity in the manifeſt of his cargo, and for the amount of his duties to the government.

Reaſon and ſcripture (when perfectly underſtood) are never *contrary* to each other; and revelation from God can never give a ſanction to that which is ſo evidently abſurd, and unfriendly to the intereſts of human ſociety. Let us proceed then to examine the bible, and here we ſhall find, that oaths are as contrary to the precepts and ſpirit of Chriſtianity as they are to ſound reaſon.

Before I mention either the precepts or the ſpirit of the goſpel, which militate againſt oaths, I ſhall firſt mention a few of the caſes of ſwearing which I find upon record in the new teſtament. I ſhall firſt mention the precedents in favour of this practice, and then the precepts and precedents againſt it.

The *firſt* precedent I ſhall produce, is taken from the example of the devil, who addreſſes our Saviour in an oath, in Mark v. 7. "What have I to do with thee, Jeſus, thou ſon of the moſt high God? I adjure thee *by God* that thou torment me not."

A *ſecond* precedent is taken from the example of the high prieſt, who addreſſes our Saviour in an oath, in Matthew xxvi. 63. "I adjure thee," ſays he, juſt before he conſents to his death, "by the *living God*, that thou tell us whether thou be the Chriſt the ſon of God." It has been ſaid that there was no impropriety in this mode of expreſſion, otherwiſe our Saviour would have rebuked it: but let it be remembered, that he ſtood before the tribunal of a high prieſt, as a *priſoner*, and not as a *teacher*; and hence we find he ſubmits in *ſilence* to all the profane inſults that were offered him.

He moreover accompliſhed by this ſilence a propheſy reſpecting himſelf, that when he ſhould be led to judgment, he ſhould be "*dumb*, and open not his mouth."

Peter furniſhes a *third* example in favour of ſwearing. "And again he *denied*" (ſays Matthew, chap. xxvi. 72.) "with an *oath*, I know not the man." It would ſeem from this account, that a bare *affirmation* was ſo characteriſtic of a diſciple of Jeſus Chriſt, that Peter could not uſe a more direct method to convince the maid, who charged him with being a follower of Jeſus of Nazareth, that he was *not* a *Chriſtian*, than by having recourſe to the Jewiſh and pagan practice of taking an oath.

Herod furniſhes a *fourth* inſtance of ſwearing, in Matthew xiv. 7. when he promiſed to give the daughter of Herodias whatever ſhe ſhould aſk of him: ſhe aſked for John the baptiſt's head in a charger: the King repented of his haſty promiſe; "nevertheleſs, for the oaths ſake, and them which ſat with him at meat, he commanded it to be given her." Here it is evident he would have violated a common promiſe. But if common promiſes are not held ſacred, and binding, there is an end of a great portion of truth in ſociety, and of all the order and happineſs which ariſe from it. To ſecure conſtant and univerſal truth, men ſhould ſwear *always* or *not at all*.

A *fifth* precedent for ſwearing we find in the xix of Acts and 13th verſe. "Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, *we adjure thee*, by Jeſus whom Paul preacheth. And the man in whom the evil ſpirit was, leaped on them, and overcame them; ſo that they fled out of the houſe naked and wounded."

The *laſt* precedent for ſwearing that I ſhall mention, is the one related in Acts xxiii 21ſt. It contains an account of forty men who had bound themſelves, by *an oath*, not to eat or drink, until they had killed St. Paul. It would ſeem that this banditti knew each other perfectly, and that they would not act together under the form of a common obligation. The occaſion indeed, ſeems to require an oath. It was an aſſociation to commit murder. I am diſpoſed to ſuſpect that oaths were introduced originally to compel men to do things that were contrary to juſtice, or to their conſciences.

In mentioning the precepts and precedents that are to be found in the new teſtament againſt ſwearing, the following ſtriking paſſage, taken from Matthew v. verſes 34, 35, 36, 37, ſhould alone determine the queſtion. "Swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it is his footſtool; nor by Jeruſalem, for it is the city of the great King. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatſoever is more than theſe, cometh of evil."

I know that theſe words are ſaid to be levelled only againſt profane ſwearing in common converſation; but this will appear improbable, when we reflect upon the frequency and number of oaths which were admitted by the Jewiſh inſtitutions, and that the principal part of the diſcourſe of our Saviour, from whence that paſſage is taken, is intended to ſhew the corruptions or imperfections of thoſe inſtitutions, and the ſuperiority of the goſpel diſpenſation over them.

There is a peculiar meaning in the reaſon which is given for the prohibition of ſwearing in this precept, viz. that any thing more than a bare affirmation, *cometh of evil*. Yes, it came originally from the univerſal prevalence of falſehood in ſociety; but the Chriſtian religion, by opening new ſources of moral and religious obligation, and by diſcovering more fully the beauty and rewards of truth, and deformity and future puniſhment of falſehood, has rendered the obligation of oaths wholly unneceſſary. They comported with the feeble diſcoveries of the Jewiſh, and numerous corruptions of the Pagan religions; but they are unneceſſary under that full and clear manifeſtation of the divine will which is contained in the goſpel. Ceſar's wife ſhould not be ſuſpected.—With how much more propriety ſhould this be ſaid of the veracity of a Chriſtian, than of the chaſtity of the wife of a heathen Emperor. Every time a Chriſtian ſwears, he expoſes the purity and truth of his religion to ſuſpicion. "As for you, Petrach, your word is ſufficient," ſaid the Cardinal Colonna, in an enquiry into the cauſe of a riot that happened in his family, while that celebrated poet was a member of it; and in which he exacted an oath from every other member of his family, not excepting his own brother, the Biſhop of Luna. The ſame addreſs ſhould be made to every Chriſtian, when he is called upon to declare the truth, "You believe in a future ſtate of rewards and puniſhment—you profeſs to be the follower of that Being who has inculcated a regard for truth, under the awful conſideration of his omniſcience, and who has emphatically ſtyled himſelf the TRUTH." *Your word, therefore, is ſufficient.*

A Nobleman is permitted, by the laws of England, to declare the truth upon his *honor*. The *profeſſion* of Chriſtianity is declared in ſcripture to be an *high* calling, and Chriſtians are ſaid to be *prieſts* and *Kings*. Stange! that perſons of ſuch high rank, ſhould be treated with leſs reſpect than Engliſh Noblemen; and ſtill more ſtrange! that perſons poſſeſſing theſe auguſt titles ſhould betray their illuſtrious birth and dignity, by conforming to a practice which tends ſo much to invalidate the truth and excellency of their religion.

It is very remarkable, that in all the accounts we have of the intercourſe of our Saviour with his diſciples, and of their ſubſequent intercourſe with each other, there is no mention made of a ſingle oath being taken by either of them.

Perhaps there never was an event in which the higheſt degrees of evidence were more neceſſary, than they were to eſtabliſh the truth of the reſurrection of our Saviour, as on the truth of this miricle depended the credibility of the Chriſtian religion. But in the eſtabliſhment of the truth of this great event, no oath is taken, or required. The witneſſes of it ſimply relate what they ſaw, and are believed by all the diſciples; except one, who ſtill remembered too well the prohibition of his maſter, *ſwear not at all*, to aſk for an oath to remove his unbelief.

It is worthy of notice likewiſe, that no prepoſterous oath of office is required of the diſciples when they aſſume the apoſtolic character, and are ſent forth to preach the goſpel to all nations. How unlike the ſpirit of the goſpel are thoſe human laws, which require oaths of fidelity, every year: and which appear to be founded in the abſurd idea that men are at all times the guardians of their own virtue.

There can be no doubt of Chriſtians having uniformly refuſed to take an oath in the firſt ages of the church: nor did they conform to this pagan cuſtom, till after Chriſtianity was corrupted by a mixture with many other parts of the pagan and Jewiſh religions.

There are two arguments in favour of oaths, which are derived from the new teſtament, and which remain to be refuted—1ſt. St. Paul uſes ſeveral expreſſions in his epiſtles which amount to oaths, and even declares "an oath to be the end of ſtrife." It was the character of St. Paul, that he became all things to all men. He circumciſed as well as baptiſed Jews, and proves the truth of revelation by a quotation from a heathen poet. Oaths were a part of the Jewiſh and Pagan inſtitutions—and, like ſeveral other ceremonies, for ſome time, continued to retain a ſtrong hold of the prejudices of the new converts to Chriſtianity. St. James, who was leſs accommodating to theſe prejudices, bears a teſtimony againſt oaths, nearly in the ſame words, which were before uſed by his maſter.

2d. It has been ſaid, that the great Jehovah frequently ſwears, both in the old and new teſtament, and that the angel who is to ſound the laſt trumpet will "ſwear that time ſhall be no more." Every expreſſion of this kind ſhould be conſidered as an accommodation to Jewiſh and Pagan cuſtoms, in order to render the truths of revelation more intelligible and acceptable. The Supreme Being, for the ſame reaſons, often aſſumes to himſelf the violent paſſions, and even the features and ſenſes of men: And yet who can ſuppoſe it proper to aſcribe either of them to a Being, one of whoſe perfections conſiſts in his exiſting as a pure unchangeable ſpirit.

If oaths are contrary to reaſon, and have a pernicious influence upon morals and the order of ſociety; and above all, if they are contrary to the precepts and ſpirit of the goſpel; it becomes legiſlators and miniſters of the goſpel, to conſider how far they are reſponſible for all the falſehood, profane ſwearing and perjury that exiſt in ſociety. It is in the power of legiſlators to aboliſh oaths, by expunging them from our laws? and it is in the power of miniſters of the goſpel, by their influence and example, to render truth ſo ſimple and obligatory, that human government ſhall be aſhamed to aſk any other mode of declaring it from CHRISTIANS, than by a bare affirmation.

The friends of virtue and freedom have beheld, with great pleaſure a new Conſtitution eſtabliſhed in the United States, whoſe objects are *peace, union*, and *juſtice*. It will be in the power of the firſt Congreſs that ſhall act under this Conſtitution, to ſet the world an example of enlightened policy, by framing laws that ſhall command obedience, without the abſurd and improper obligation of oaths. By this means they will add the reſtoration and eſtabliſhment of TRUTH, to the great and valuable objects of the Conſtitution that have been mentioned.

PRICE-CURRENT.

PHILADELPHIA.

Flour ſuperfine,		37/6. *pr. barrel.*
—— common,		32/6. do.
Bur-Middlings,		25/. *a* 26/. do.
Indian Meal,		15/. do.
Tar,		10/6. do.
Pitch,		15/. *a* 17/6. do.
Turpentine,		12/6. do.
Pork Burlington,		3l. 5/. do.
Beef Iriſh,		2l. 10/. *a* 3l. do.
—— Country,		40/. *a* 45/. do.
Mackrel,		45/. *a* 52/6. do.
Herring,		15/. *a* 18/9. do.
Ship-ſtuff,		7/6. *a* 9/. *pr. Cat.*
Rice,		20/. do.
Muſcovada Sugar,		52/6. *a* 67/6. do.
Tobacco, James-river,		30/. *a* 40/. do.
Tobacco, York,		30/. *a* 40/. do.
Tobacco, Rappahannock,		30/. do.
Tobacco, Maryland, col'd,		45/. do.
Tobacco, Weſtern Shore, long leaf,		25/. *a* 27/. do.
Tobacco, Eaſtern Shore,		20/. *a* 27/. do.
Tobacco, Beſt Carol,		35/. *a* 37/6. do.
Tobacco, Inferior ditto,		30/. do.
Lead in pigs,		55/. do.
Wheat,		7/6. pr. buſhel.
Rye,		2/6. *a* 3/. do.
Barley,		4/3. do.
Indian Corn,		2/9. do.
Oats,		1/8. *a* 2/. do.
Flaxſeed,		3/6. do.
Salt Allum,		2/4. *a* 2/6. do.
—— Liverpool,		18*d*. do.
Rum, Jamaica,		4/3. *a* 4/6 pr. gallon.
—— Windward,		3/6. *a* 4/. do.
—— French,		2/. do.
—— N. England,		2/9. do.
Brandy,		4/9. do.
Wine, Sherry,		6/. *a* 8/6. do.

Publiſhed by JOHN FENNO, No. 9, MAIDEN-LANE, near the OSWEGO-MARKET, NEW-YORK.